



Charlotte Mason's House of Education,
Scale How, Ambleside, UK, 2009

The **Charlotte Mason Digital Collection** is a not-for-profit database created in 2009-2011 to assist scholars, researchers, educators and students to discover, use, and build upon the Charlotte Mason Collection of archives, journals and books housed in the Armitt Library & Museum (UK). To learn more about this database or to search the digital collection, go to [The Charlotte Mason Digital Collection](#).

Your use of images from the **Charlotte Mason Digital Collection** is subject to a [License](#). To publish images for commercial purposes, a license fee must be submitted and permission received prior to publication. To publish or present images for non-profit purposes, the owner, Redeemer University College, must be notified at cmdc@redeemer.ca and submission of a copy of the context in which it was used also must be submitted to the owner at cmdc@redeemer.ca. Credit lines, as specified in the [License](#), must accompany both the commercial and non-profit use of each image.

Unless you have obtained prior permission, you may not download an entire issue of a journal nor may you make multiple copies of any of the digital images. Higher resolution images are available. [Low resolution (150 dpi), single copy printing is permitted: High resolution images for publication can be purchased. Please contact Redeemer University College in writing as specified in the [License](#) to request high resolution images.

While the document originals are housed in the Armitt Library & Museum, Redeemer University College owns the rights to the Digital Images (in jpg/pdf format) of the original archival documents and artifacts. The original Digital Images and database metadata are owned and maintained by Redeemer University College. Multiple images are bound together in PDF Packages. Click [here](#) to download the latest version of Adobe Reader for better viewing. In the PDF, click an image thumbnail to view it.

This project was made possible through collaboration among the [Armitt Library & Museum](#) (Ambleside, UK), [Redeemer University College](#) (Ancaster, Canada) and the [University of Cumbria](#) (UK) and with the financial assistance of the [Social Sciences and Humanities Research Council of Canada](#).

Need help? If you do **not** see a side-bar with image thumbnails:

Some of the PDF packages are large and will take some time to download. A very large PDF package may open more successfully if you download it first to your desktop. (From inside the database record, right-click on the link to the PDF package and save the link to your desktop.) Once it's on your desktop, you can open it up with a recent version of [Adobe Reader](#).

If you have a Macintosh with Safari, the default program to open PDFs is Preview, which does not open the PDF packets. Mac users need to download [Adobe Reader](#). If this cover page appears without a list of PDF files (either at the side or bottom of the screen), look for a paper clip or a menu option to view attachments. If you click that, you should see a list of the pages in the PDF package.

Viewing files with Linux: This works with the default PDF viewer that comes pre-installed with Ubuntu. While viewing this cover page in the PDF viewer, click "View" on the top toolbar, and check the box that says "Side Panel". That will bring up the side panel. The side panel will show only this cover page. Click the 'arrow' at the top of the side panel, and it will give you the option to view "attachments." If you click that, you should see a list of PDF files, which are the pages in the PDF package.



CIVIC AND MORAL TRAINING IN SCHOOLS.

(Continued from page 37.)

THERE is, of course, the possibility that a teacher may be unable to accept as historical certain parts of the Bible which his pupils have to read under his supervision. That difficulty I appreciate from personal experience. But what competent teacher will feel bound to tell his pupils everything that he knows, or thinks he knows, on any subject, without considering whether the information is adapted for them? If any one has a fair conception of the main spiritual truths underlying the development of humanity, and has realised how few these truths are, and yet how important for our well-being, how simple and yet how deep, and how much of varied and vivid illustration they require before they can be so impressed upon children as to influence their daily actions—he will, as it seems to me, find no more place in his Scripture lesson for disputed history than for disputed theology. “My pupils”—I lately heard a teacher say—“believe anything I tell them in a scripture lesson.” And so they do, no doubt, as long as you tell them about Noah, or Moses, or Adam and Eve, or Bethlehem and Nazareth, or the length of Jordan and the number of the Herods—or anything else that does not at present conflict with the experience of the class-room, the playground, the streets, and the home. But do they believe—I will not say in the literal sense, but in any sense whatever, so as to influence action—that “it is more blessed to give than to receive,” or that we are to “turn the right cheek” to him who has smitten us on the left? Do they believe—I will not say in the duty of loving enemies, but even in the duty of loving, or liking, boys who have done them no harm, and teachers who are labouring for their good? Has their attitude towards the first stranger whom they may meet out of school been in any way influenced by your Scripture lessons so as to be altered one jot from that barbarous temper which may be summed up in the words “’eave ’arf a brick at ’im”? If any can say “yes”—as I feel sure that many can—they will be the first to admit that *their* great “religious difficulty” has not been connected with any “Conscience clause” or with any restriction on their religious teaching, or with any disputed dogma; their difficulty has been in

quickening the consciences of their pupils to those simple and essential truths and duties about which no Christian can dispute.

Two Suggestions.—Two suggestions, and no more, are all that time will permit me to offer concerning the method of Bible teaching.

One is negative. I should not even attempt to warn my pupils that it would not be right for them to drive a nail through Sisera, or hew Agag to pieces. Only make it clear to them that the Bible “teaches by stages,” or, in the words of Jesus, that certain things were “allowed for the hardness of the hearts” of men—and there will be no danger of their imagining that the morality of a Christian country is to be an exact copy of the morality of ancient Israel. But this can be done quietly without protesting that anyone is wrong. Never say that any interpreter or interpretation of the Bible is wrong. What have you or your pupils to do with what is wrong? You will only waste time. You may excite ill-will and suspicion among parents. You will often bewilder your pupils. Take example from the curate (afterwards an archbishop) who preached against the fool that said in his heart, “There is no God.” The churchwarden, you may remember, confused the curate with the fool; and perhaps he was not far wrong. When teaching children, never waste time in refuting fools—or those whom you consider fools.

The next is positive. Unless there is some kind of proportion between God and man (such as is suggested by the saying that God made man in His image), the saying of Spinoza becomes true, that God may be no more like our conceptions of Him than the Dog Star is like a dog; and thus the Bible ceases to be a revelation, and Bible teaching becomes naught. But, if there is this proportion, then the Fatherhood of God may be illustrated by the fatherhood of men, and the Divine mercy, justice, and forgiveness by the best instances of mercy, justice, and forgiveness in humanity. I do not think any child can understand how God forgives unless he first understands how man forgives. Every teacher knows how a gutter by the roadside, with its cataracts and rapids and lakes and deltas may be used to illustrate the phenomena of the Nile or the Mississippi; but we do not perhaps see with equal clearness that the simplest act of genuine human forgiveness may give some insight into that

great process—similar in kind, though infinite and unique in degree—by which the human race is redeemed. With this recognition of proportion—or “analogy of religion,” if we please—for analogy and proportion are but two names for the same thing—with this proportion in our minds, the teaching of the Bible becomes the teaching of spiritual law, directly applicable to the highest realisation of duty in the home and in the State. Then, while the Bible is a guide to life, life becomes a comment on the Bible; and, although many questions will always remain dark and insoluble as long as evil exists, yet the soul will wait patiently for fuller light, and, meanwhile, accepting all the truth it can assimilate, will be strengthened in that love of God and man which is the only basis of true morality.

Civic Training.—I pass to civic training. As the basis of morality is the love of our neighbour, and knowledge of its needs, so the basis of civic training must be love of the community and knowledge of its needs. It is obvious that history must be so taught as to stimulate the love of the State, and to increase the knowledge of its needs; but I fear that recently it has been in many schools scarcely taught at all. At least I can remember, two or three years ago, that a fairly intelligent boy from an elementary school, well trained in arithmetic and geography, told me that he did not know any history, and gave, as his reason, that “he had not learned it at school.” And in the Education Blue Book of 1886-87 I find a chorus of complaints from Inspectors lamenting that, in consequence of some regulations of the Code, “history has died a natural death.” I believe that subsequent changes in the Code has swept away these monstrously absurd regulations. If they have not, it is a mockery to speak to teachers about civic training. How can children do their duty to their country if they do not love it, and how can they love it if they know nothing about it? To neglect the study of our national traditions is surely to smooth the path for national discord and disastrous revolution. If, as children, our pupils do not learn that time, and effort, and patience, and mutual forbearance between class and class, are needed to make and develop a great country, are they likely, when they reach manhood, to resist the tempting belief that all grievances can be removed by statute, and that, in order to produce a perfect political constitution, we want nothing but

ink and abundance of paper? The ideal condition is, that the study of national history should be a kind of domestic worship in which the fathers teach the children, so that, as the younger generation grows up, they can say with literal truth, “We have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.” But in modern times teachers mostly do this work for fathers. In any case, whether by fathers or by teachers, or by books or newspapers, the work must be done, if the rising generation is to receive anything worthy of the name of civic training.

How History should be Taught.—Do we need new text-books in order to teach history in this way? Not so much new text-books, perhaps, as new examinations. Children ought to be examined in pictures, or in picturesque events, rather in a continuous stream of facts. Here is a picture of our country that was instructive to a great German writer: “What the note of British freedom means”—says Heyne—“I never really understood till the other day, when I saw an English vessel sailing past when it was blowing big guns, and listened to the crew on deck, whose voices rose above the roar of wind and wave, as with almost impious defiance they shouted the ancient strain of ‘Rule Britannia, Britannia rules the waves.’” It would be easy to devise a score or two of pictures—word pictures, if painted pictures cannot be had; but painted pictures, fit for a large lecture-room, would be by far the best—which might take a child backward from the present time to the days of “the crows and the kites,” as Milton calls them, and which would leave upon a child’s mind absolutely indelible impressions of the grandeur and growth of the destinies of our great empire. Taught thus, with the aid of geography (which is in itself a picture), history ought to be one of the most vivid and inspiring of subjects, and might directly conduce to civic morality. Moreover, if these pictures, on their first presentation, were definitely associated with their dates, the thirty and forty dates thus acquired would be retained easily and permanently, and would afford a useful scaffolding for the subsequent fuller study on the part of the older and abler pupils. But, in order that all this may not be spoiled by examinations, the Inspectors must be allowed to deal with this subject as they are allowed (I am glad to say) in London, to deal with

the Bible, not exacting knowledge of minute details, but an intelligent appreciation of "the Story of the Empire."

The Kind of Text-Book.—Now, besides teaching history in such a way as to inspire patriotism, can we do anything further in our schools in the way of civic training? And for this purpose do we need a separate text-book, or may we trust to our oral comments on the history lesson? And if we need a new text-book, on what lines ought it to be written? And ought this book to include any hints or rules on private as well as public morality?

I think such a book would be useful, but it ought to be a manual rather than a catechism. Civic duties are, for boys, prospective duties; and a catechism of prospective duties is like a book of rules without exercises, apt to be learned mechanically, and worse than no book at all, because it takes away the appetite for knowledge. A civic catechism might tend to make boys slightly hypocritical, or, to put it briefly, prigs. But a civic manual would deal in facts—facts suggesting precepts certainly, but not precepts themselves—and these facts might be made interesting as well as useful.

Take, for example, the subject of indiscriminate alms-giving. A few words on this point might fairly find a place in a comment on the words of Scripture, "Give to every one that asketh thee"; but the evil is great enough to demand fuller treatment, and perhaps a short sketch of the evils that are known to have resulted from this habit in past times, together with an account of the working of the English poor law in this century might be made intelligible even to the young.

I think, also, that some explanation is needed of the rule that we are to do to others as we would wish that they should do to us. When a whining rascal puts forward this plea to escape well-merited punishment, it is not uncommon for kindly sentimentalists either to diminish the penalty or to feel uneasy and unchristian in inflicting it, whereas the true, and right, and Christian answer is this: "If I had done the mischief you have done, and if I knew what was best for me, I should know that I had deserved punishment, and should endeavour to bear it without complaining." In this connection a short but clear account should be given of the great virtues of justice and resentment (to be carefully distinguished from severity and vindictiveness) which have fallen into discredit

of late with many worthy people, owing to an effeminate perversion of the letter of certain Christian precepts.

I recently read in the speech of some prominent politician that "the most laudable ambition" for a working-man was to provide for the comfort and happiness of himself and his family. I should think that there was a misprint somewhere; but even if we substitute "a" for "the," we can hardly deny that "ambition" is a mistake, and not a misprint, for "desire"; and some may think that "laudable" is a mistake for "natural." I think, in our Manual of Moral and Civic Training, some modernised version of the old fable of "The Belly and the other Members" should find a place; and it might be impressed even upon the youngest that if, in any community, it was regarded as "the most laudable ambition" in any individual to provide for himself and his family, such a community and such an individual would have an extremely useless, contemptible, and, probably, in many cases, a short existence. Æsop's fable is reproduced, on a sublime scale, in St. Paul's Epistles; but St. Paul's Epistles are difficult reading for young boys; and, though the teacher will do well to bear in mind the Pauline version, the manual should reproduce Æsop's original.

Æsop's fable contains, perhaps, the earliest account of a "strike." The hands and mouth, if you remember, conspired with the other members to "strike" against the belly. Shall we point this out in our manual, or shall we avoid it as a "burning question"? I think we ought not to avoid it; but, if we touch upon it, we must be strictly impartial. On the one side we must show how our ancestors altogether suspected and prohibited competition, how they limited and hampered both labour and capital; how capital emancipated itself first; how labour then fought for, and gradually obtained, its rights, and how we have thus by degrees now come to a point where both are free, and both likely to ruin one another, unless they agree to submit their differences to arbitration—a conclusion which perhaps may be pointed by another Æsopian story which tells how the fox stole away the prey for which the lion and the tiger had been fighting till they had half-killed each other.

What to Avoid.—But questions that are really "burning," and unnecessary, or premature, must of course be avoided. Two or three years ago I opened what appeared to me a very

good book upon civic duty, intended for the young, which told the children that we are "at present under a monarchy." Even if I were a red-hot Republican, I should still, as a teacher, think that this was an unpardonable mistake. Teach children, by all means—calling to your aid both fact and fable—that States, like trees, grow and develop, and that the best kind of political changes are those which imitate Nature, who "innovateth greatly, yet by degrees, so as scarce to be perceived"; but do not unsettle the minds of a small minority, do not utterly bewilder the vast majority of your pupils, by throwing out enigmas of this kind, which, if understood, would be regarded by many parents as a breach of good faith on the part of the teacher.

Growth and Decay.—While we teach children that states grow, should we not teach them also how and why states decay? No doubt, something of this teaching can be given when one is explaining to children the meaning of the Fifth Commandment. Even the youngest can see that their days are not likely to be "long in the land" unless they give some heed to their parents; and older children can easily realise that this applies to countries as well as to individuals, and that reverence for elders, and for the traditions of elders, is one of the first guarantees for the permanence of a nation. But then we must add that other things besides irreverence destroy nations. Jobbery and corruption and all the other evils that spring up in trades, in professions, in church, in state, from the excessive and not always "laudable ambition to provide for the happiness and comfort of oneself and one's family"—these might be briefly but vividly described and traced in some of their more definite results as leading to the paralysis of trade, the defeats and disasters of armies, the degradation of art, the perversion of justice, the lowering of the national tone and character, the pollution of Government, and the introduction of anarchy followed by despotism. But if these matters are to be put before children, they must be illustrated—or perhaps I should say expressed—by historical facts which must be left to speak largely for themselves, nor must there be omitted some mention, however brief, of that neglect of the laws of health and temperance and morality, which shortens and enfeebles the lives, both of the fathers who neglect them, and of the children, even to a remote posterity, who pay the penalty for a neglect that is not their

own. There is too great a tendency to exult in the vast future of the English-speaking races simply because our numbers promise to be vast; and very vast, no doubt, seemed the army of Sennacherib on that night when it lay down to rest before the walls of Lachish: but there was pestilence in air. And with us, too, there are threatening signs of moral pestilence.

Common Duties and Observations.—Ought our manual to do anything to aid our history lessons by stimulating patriotism? And, if so, how can this be done? "Let me make the songs of a country," said a wise man, "and then who will shall make its laws." But, alas, where are our songs? The very happiness and prosperity of our country place us here at a disadvantage. The flower of our youth have never perished on their native soil contending for its liberties against a foreign foe, and therefore not many poets have been inspired to bequeath us literary legacies of undying memorial of these who have given their lives for their country. Such as we have might at least be collected together with the far more numerous prose narratives of patriotic or public-spirited exploits—not military alone. We might hope they would be too numerous to form a part of our short manual, but might constitute a book by themselves—a "Book of Noble Deeds." Many such books, I should think, exist already, and in these, or in some combination or modification of these, there might be found the right book.

The manual will, of course, include several chapters describing "How we are Governed," and perhaps an outline of the principles of our laws, which will be interesting to at least the older boys. But ought it not also to include a chapter on "How to be Useful," showing a boy how he may be of use sometimes in case of fire, or accident, or other emergency, by knowing exactly what to do, or when and how to do it? Is it not a good training, a preparation for, if not almost a part of, civic training, that a boy should be taught to observe where the nearest fire station is, the hospital, the post-office, the police-office, and the like, in order that he may be at least able to answer questions from strangers in want of information, or to give practical help in time of need? I would go still further, and add a short and simple chapter—not printed, perhaps, but oral—on "How to Behave in Public," which should find room for simple precepts (with

reasons, of course) such as these, "Keep to the right on the pavement;" "Do not throw orange-peel about in the streets and paper about in the parks;" "Keep out of a crowd, unless you can do some good in it;" "Do not put your boots upon the seat opposite you in a railway carriage;" "Do not talk so loud to your school-fellows in public as to annoy strangers." These are small things, very small things; but they are at least things, not mere airy words; and they may be a preparation for greater things. I make no apology for calling your attention once more down to these minor matters at the conclusion of my remarks. The love of our neighbours, individually and collectively—that indeed it is with which we desire to imbue our pupils; and that is the very altar of morality. But one goes up to an altar by steps. And, as a first step towards loving one's neighbour, it is not amiss sometimes for a child to learn not to make himself a nuisance to his neighbour.

Days of Thanksgiving.—I have only one suggestion to make. It has always seemed to me Moses was truly wise and inspired in instituting national holidays to commemorate national deliverances. We have sacred holidays, with more or less trace of sacred associations; and we have "bank holidays." Our cousins on the other side of the Atlantic have followed in the path of Moses. They think, and rightly, that they have much to be thankful for, and they have instituted days to express their thankfulness. But have we not also, we who join hands in a family circle of freedom round the world, much reason for being thankful? If one day in the year were set apart as Thanksgiving Day for the English-speaking races throughout our Empire, I should not indeed expect that the millions of toiling fathers would on that day resort much to church or chapel; but, on the eve of Thanksgiving Day, I should feel sure that every teacher worthy of the name would welcome the opportunity of declaring to the children to whom he stands in this respect as a parent, the "noble works" that God has done for our nation in our days and in the old time before us, and would not omit some reference to the "noble works" that are still in store for us, if we follow in His path of righteousness. Such lessons, so given, would greatly stimulate the minds of children, and might in time become a perceptible power working in our country for unity, and strength, and civic morality.

ON PHYSICAL EDUCATION.

BY RICHARD TIMBERG, G.D.

(Of Stockholm.)

(Continued from page 45.)

A HARMONIOUS development is the true aim of physical exercises, and this is a fact which the educator must never lose sight of, nor must he forget that the body of a growing individual is far more likely than that of a grown-up person to take impressions, whether it be for good or evil, from the exercises or occupations indulged in. We can easily understand that this must be the case, if we take into consideration the process of growth of the human skeleton, upon which the size, shape, and proportions of the body entirely depend. The skeleton is not formed all at once in its final hardness and strength, but develops gradually from softer tissues, cartilage, &c. At birth there is scarcely a hard bone in the human body. Ossification (the formation of bone) takes place with growth, and is not completed until a later period. Thus the thigh bone is not completely formed till about the 21st year, the ribs about the 15th, the breast bone not until about the 30th, and so on. Therefore the first consideration with the young must be to build up the skeleton, the framework, and the muscles ought to be used as means to this end. In a child any attempt to form "muscle," in the athletic sense of the word, will only have the result of stunting and arresting its growth. This fact makes it not always an undoubted cause of satisfaction, *per se*, to hear that in boys, hardly in their teens, the circumference of the arm has increased during the school term by such and such a figure. Measurements of this kind are, besides, exceedingly difficult to take with exactitude, and that reduces still more their value. It is no great cause for alarm to find a youth about 14 or 15 years of age appearing long and lanky, angular and loose-jointed. He or she has, it is said, "somewhat outgrown his or